MR. MORGAN MAKES THE WAY PLAIN. THE THREE ENGLISHMEN HEARD YESTER-DAY-PLENTY OF ROOM FOR VISITORS.

[BY TELEGRAPH TO THE TRIBUNE.] Northfield, Mass., Aug. 8.—Several additional members of the New-York Presbytery were registered at Weston Hall to-day, and new guests arfive by every train, but Mr. Moody says that there is room for many more before the limit of accommodations is reached. Many people write in ad-vance for rooms, but probably as many more come ced, and all are comfortably provided for This morning the Presbyterians were invited to visit Camp Northfield to unite in prayers with the seventy-five or eighty young men who are enjoyvacation among the beautiful pines above Northfield. After this meeting ended the ministers in attendance were called together to consider the advisability of holding a meeting to be addressed by Mrs. Mary H. Hunt in the interest of scientific

Instruction on temperance.

The Rev. John C. Bliss, of New-York, and the Rev. Drs. Packard and Clymer, of Syracuse, were appointed to arrange for the meeting. Then the New-York men met alone for half an hour to conelder problems relating to their several fields of

Following this informal conference came morning meeting in the Auditorium, the devotional meeting lasting nearly an hour. Among those who called upon to lead in prayer were the Rev. Drs. George W. F. Birch and John C. Bitss, of New-York, one the chairman of the prosecuting mmittee in the Briggs heresy trial and the other the impartial Moderator during that severe winter those who were formerly conservative or the hard working, fair fighting, loyal clerk. The Mount Hermon quartet sang this request limit their number to three To-night they sang a new one, much to the delight of many people. For selections the new hymns from "Special Sacred Songs No. 2" are Mr. Spurgeon said once: "Moody is strong on the

Taking this sentence for a motto, Major Whittle has written a hymn entitled "Ruin, Reemption. Regeneration." which James McGrana-ay has set to music for the new book. The first

Ruin by sin, and Redemption by blood; Regeneration as wrought by the Word; Born of the Spirit when Christ I receive; This is the Gospei in which I believe.

Ruin by sin, and Redemption by blood. Listen, Ah! listen; 'tis God's precious word, Jesus accepting, you shall surely receive Regeneration when on Him you believe.

Meyer was the speaker this morning, and of the weights and sins referred to in Hebrews, xii, 1 and 2, he said that tobacco, theatre toing and excessive novel reading might not be sins Realizing that the statement might meet ith opposition, he added that if any person were onference and take the next train home, as his teaching would not help one who was critical. Mr. Moody, interrupting him, said: "Let him stay

and take it; it will do him good."

This thought, audibly expressed, provoked a smile and relieved the tension. Mr. Selwyn, the Church

of England rector, led the Round Top meeting at the twilight hour, and Mr. Morgan preached this

## MR. MORGAN'S SERMON

following is his sermon on "The Will of delivered on Saturday evening on the text 'It is God which worketh in you, both to will and to do of His good pleasure":

Shall we treat these words under three headings? Firstly, the distinct fact of the text, the immanence of God, "It is God that workshi in you." Secondly, the immediate result of the immanence of God, "It is God that workshi in you to will and to do." Thirdly, the intended issue of this immanence of God, "It is God that workshi in you to will and to do." Thirdly, the intended issue of this immanence of God, "It is God that workshi in you to will and to do of his good pleasure."

Firstly, then, the immanence of God. This is the distinctive glory of revealed religion, placing it out of the realm of comparison with all others. Let me say that you are always on perilous ground when you enter into a comparison between Christianity and anything. I have no objection to the study of comparative religion, providing always that you leave Christianity outside when you begin. You may compare confucianism with Buddhism; you may take different views of Hindoolsm; you may gather up these creeds, compare them, and discover in them gleams of the light which man has always had; but I charge you, never bring one or all of them into comparison with the religion of God as revealed in Christ. They are absolutely incomparable. The moment men begin to permit comparisons between Christ and His teaching and work as embodying divinely revealed religion, with any other form of religion that men have ever known in that moment they hand over

to permit comparisons between Christ and His teaching and work as embodying divinely revealed religion, with any other form of religion that men have ever known, in that moment they hand over to unseemly and improper degradation the things of God as revealed in Christ.

That which makes for the distinctiveness of revealed religion is that it brings men face to face with the great doctrine of immanence of God in all human life. What have you in the New Testament? Not only the incarnation, as the coming of God to man, but the atonement, the passion and agony of the mysterious Cross, the deep darkness of swful Calvary. That is the way by which the hindrances and causes of limitation are removed; and as in the linearnation God has come back to man, so by the Atonement man passes hack to God. And then, what then? Pentecost. What is Pentecost? The necessary and radicul outcome of incarnation and Atonement. In Incarnation God has come back to commend purity to man; in the Atonement man is brought back to purity; and then, in the Pentecostal effusion.

God course, down man's soul to great.

While glory crowns the Mercy Seat.

On the Day of Pentecost God came to dwell among men, to be in them, as well as with them, and the Christian era dawned upon the world—the fulfilment of the hopes, prophecies and dreams of the past. The God who had been with, by and for men forever more is in the men and women who are submissive to His government and His rule, and we pass into all this by the way of Calvary and the Cross of Jesus.

Notice the scual presence of God, "God worketh in you," at that centre of your being from which everything else moves out. These words are very easily read, and their very simplicity renders them difficult of understanding, for what man is there that understands the complex and marvellous mechanism of his own personality? This much, however, is certain, that from within proceed thoughts and actions. My hand is not lifted save by the energy of a will within. "God worketh in you," not outside you, but in you. The whole emphasis of the doctrine is upon the preposition, "God worketh in you," in the place where thought is born, and the throne of the will is set up, and the affections have their seat, and the mind lies; in the inward shrine of humanity God worketh.

"GOD WORKETH IN YOU."

"GOD WORKETH IN YOU."

Fut the emphasis on the other word, "Ged work-eth in you"; He worketh in you as an understand-ing and active personality, perfectly able to work. Not only is He there, holding possession while you work, but He is there

To direct, control, suggest each day All you design to do or say, That all your powers, with all their might, In His sole glory may unite.

"God worketh in you." The value of the statement may be learned by contrast. It may appear to some that I am putting too much emphasis upon the little word "in," but try to insert another word, and you will at once see the distinctive glory of Christianity and the distinctive force and

other word, and you will at once see the distinctive glory of Christianity and the distinctive force and power of the message.

Suppose I read, "Work out your own salvation with fear and trembling, for it is good that worketh for you." Why, the message is robbed of its power in a moment. "God worketh for you." That is, perchance, apart from you, without consultation with you. Then what have you? A dual energy, God working and you working, and the duality not necessarily a harmony. Take another preposition and try it: "It is God that worketh with you." That speaks of a person by your side, helping you, willing when the burden becomes too heavy to take a share of it; willing, when the pathway becomes difficult, to come into consultation with you. Still we have dual personality, and perchance conflict. That gospel is not enough, Try one more, "God worketh on you." There we have God as the supreme force in the life, but you have become a slave, the mere machine of God, your essential being all the time out of harmony with Him. If you are driven by a superior force, yet in your own heart you are in rebellion against that force, what is the value of the striving? But if you gladly take upon you the great statement of my text, "It is God that worketh in you," you have a perfect union, including all the rest; God in you, creating your desire, energizing your will so that your will becomes, not merely as a poetical sentiment, but as a glorious fact, the will of your God. That, I repeat, is the supreme glory of the Christian sentiment and the Christian ideal.

IMMANENCE OF GOD IN HUMAN LIFE.

IMMANENCE OF GOD IN HUMAN LIFE.

"It is God that worketh," not "for," merely; not "with," only; not "on." but it is God that worketh in you. What is the immediate result of this immanence of God in human life? "It is God that worketh in you both to will and do"—two things, and yet one, for willing and doing are always united. "To will," that touches the outer life, the springs of action: "to do," that touches the outer life, the sireams of action. Begin, if you will, with the inner, "to will." This word "will," translated, has within it the thought of actively determining, to actively determine what you are to do. It does not mean determination, apart from myself, but that God is in me, touching me at the very centre of my being, taking hold of my will, creating my being, taking hold of my will, creating my desire, sometimes directly, sometimes through indirect agencies; creating my want, giving me hunger, setting my hunger and craving in a certain moved to Rockaway Beach.

In the groin and back by James Breman, of No. 217 West Fortieth-st. McCoy was so severtely injured that he was hurried away to Bellevue Hospital, and a Coroner was sent for to take his and a coroner was sent for to take his and yet of the was hurried away to Bellevue Hospital, and a Coroner was sent for to take his and yet of the was hurried away to Bellevue Hospital, and a Coroner was sent for to take his fired with the was hurried away to Bellevue Hospital, and a Coroner was sent for to take his fired with the was hurried away to the was hirst for leave and 26th-at. by the Rev. Alfred E. Myers, Obed L. Lusk, who is the assistant sanitary superintendent of Queens Borton his first wife, Carrie Matilda Lusk, on June 24 last. He married his first wife carried as a friend of the dwas hurried awas printed yes.

Lusk MONAHAN—August 7. at Marble Collegiate, 5th-ave, and 26th-at. by the Rev. Alfred E. Myers, Obed L. Lusk, who is the assistant sanitary superintendent of Queens Borton his first wife. Carrie Matilda Lusk, on June 24 last. He married h

direction; willing not as sovereign of the will, that is, not willing against will, but creating will in harmony with His will, affecting and moulding it harmony with His will, affecting and moulding it by His presence, drawing it into the avenues of tenderness and compassion, creating my will. "It is God that worketh in you to will." If this be true that God is working in me, then the will so created must necessarily result in the harmony of my will with His will.

Let us, for the sake of argument, take some one man out of the crowd and look at him. You see that man? It is God that worketh in him to will. We will carefully watch him. We wish to see what his will will be like. If this gospel of Christianity be true, how will he will? There will be first of all a divine discontent manifest in life, discontent with all that is merely of himself, with all that is earthly, with everything around him that is out of harmony with the eternal heavens. Then you will see, side by side with that discontent, an aspiration after the higher, the nobler, the true, a crying out for the coming of the city of God and for the dewing of the day of God. Then there will be appreciation of the possibilities of these things. A man who walks by faith, and not these things. A man who walks by faith, and not the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energies of the life bent on-the face set, and the energie

THE INWORKING GOD.

As this thought of the inworking God as willing touches the springs of action, so necessarily the thought of God as doing touches the streams of action. "It is God that worketh in you to will and" (the Revised Version says) "to work"; and here is an attempt to give expression to the great word in the Greek which, for our ears, might truthfully be translated, "It is God which worketh in you both to will and effectually to work." In the Greek there is the thought, not of the doing that fails, but of the doing that succeeds; not of effort that tries, but of the effort which triumphs.

The idea is "to effectually work," and not only the purified will, but the energized life, appears equal to the accomplishment of the purpose. What purpose falls back in memory to the injunctions which respectively precede and follow the text, "Work out your own salvation with fear and trembling." "Be blameless and harmless, in the midst of a crocked and perverse nation, among whom ye shine as lights in the world." For the doing of these the poor, weak, paralyzed, sin smitten soul rises into the dignity of a new life, confronts the future with hope, faces his enemies with defiance, and says: "I can do all things in Him that strengtheneth me. I will work out myown salvation. I will live the life which is blameless, harmless and without rebuke. Because it is God which worketh in me to will, to touch the source and spring of action, to do, to energize the streams of that same action." this thought of the inworking God as willing hes the springs of action, so necessarily the

THE ISSUE OF IT ALL.

THE ISSUE OF IT ALL.

Thirdly and lastly, what is the intended issue?
"It is God that worketh in you," the immanence of God. "It is God that worketh in you both to will and to do." The immediate result of the immanence of God. What is the issue of it all? How will it end? "Of His good pleasure." What is the good pleasure of God? It is that which gives this own heart satisfaction. Yes, we must take that as our first view; there must be no shrinking from it. If we shrink from that we shrink from all the blessedness within the thought. "His good pleasure," the thing that pleases Him. I go back to the story of creation, and what do I find? When God had made the earth, and made man and put man upon it. "God saw everything that He had made, and behold it was very good." "God's good pleasure." God was pleased with His own work, found delight in its perfection. "It was very good." There came a day when God could say this no more—a day when sin had entered. The sigh and the sob of humanity began amid the trees of the garden of God, and the great, surging sorrew of the race was born amid the hills of perfection. From then on, and on, and on, still the heart of God was not at rest, untils long, weary and yet necessary centuries having passed, there came "the second Adam, the Lord from Heaven, the Quickening Spirit." Amid the seclusion of His mother's home He lived and "grew in stature and in favor with God and man." Passing through the carpenter's shop, He touched all the varied interests of life, and at iast the perfect manhood reached by the way of testing and temptation, and yet, thank God, of triumph, He stood upon the benk of the River Jordan. Heaven broke the stience and once again God expressed His approval as He said, "Thou art my Beloved Son in whom I am well pleased."

"HIS GOOD PLEASURE." "HIS GOOD PLEASURE."

"HIS GOOD PLEASURE."

That is "His good pleasure." If you would know the good pleasure of God you must see man in all his perfection, for remember the good pleasure of God for man is man's highest good for himself. In Christ we have a picture of perfect manhood. Think of Him for a moment, of His perfect, of tenderness, of His beauty of character, of all the great, overwhelming strength of manhood which centred in His sacred person. "Behold the man!" and in beholding that man behold the pleasure of God. "It is God that worketh in you, both to will and to do of His good pleasure." To make you what Jesus was, God works within you, and until that is finally accomplished the heart of God will never be at rest concerning you-not until that Jesus was, God works within you, and until that is finally accomplished the heart of God will never be at rest concerning you—not until that moment dawns which must come for all who put their trust in Him, when the perfect Son of the living God shall present the many sons whom He brings to glory in the presence of His glory without blemish in exceeding joy.

For the doing of that, God works in you "to will and to do." That is the intended issue; that is the consummation; that is the crowning and the joy. This view of life contained within vital Christianity is a declaration of your possibilities.

the consumation. This view of life contained within vital joy. This view of life contained within vital Christianity is a declaration of your possibilities. O man, hear me! You are equal to that, because God is equal to that. Remember, a man has nothing which he has not received, but you have received something in your creation which makes you equal to that. The possibilities of that eventuality are yours by the fact of your being. You understand, do you not, that before any single being of any description can reach any altitude of success there must be within the being the possibility of reaching the altitude? You may love your dog, but you cannot teach your dog to paint a picture: there is no capacity within him for painting, and, remember this, that if God wants to work within you to will and to do of his good pleasure, to make you fit for the habitation of the

ASSERTING HIS KINGSHIP.

O men and women, sons and daughters of the King, upon your brow I see not the mark of your sorrow and your pain, not the scar of your own sin, but the bloom of the offspring of God. Within every man and woman there lie these possibilities. God can work in you both to will and to do of his good pleasure. How is this to begin? By the handing over of your will to another will. It is at such a moment that a man says. "Nay, but I yield, I yield, I can hold out no more; I sink by dying love compelled, and own a conqueror." You say: "This is slavery—a man giving up his manhood." Nay, he is asserting his kingship. Don't you hear what he says? "I yield."

When a man says that it is in the activity of his will. The one who has no manhood drifts, never decides, never says. "I will." The man who lets the passing years grow in number, yet never faces these enormous issues, that is the man who loses his manhood. Thou dost not lose thy manhood. O my brother, when under a vision of the possibilities of your own life, which can only be perfected by the God who created you, you say. 'I yield to Thee, and from henceforth. Thy will be done. Thy Kingdom come in me." Wherever a human spirit says that, even in so soft a sigh that the nearest friend cannot hear it, then into that life God shall come to work, to will, to do, of his good pleasure. Shall we not swing the heart's deor wide open that he may come in? May God help us so to do!

"THE NORTHFIELD ECHOES."

The addresses given at the several conferences are taken stenographically, and appear, after revision by the speakers, in "The Northfield Echoes," of which Deleven L. Pierson is editor and A. P. The first number, issued in June, contains a few addresses given in former years, and several general articles descriptive of Northfield and the dif-ferent institutions for which Mr. Moody is re-The second number, just issued, contains the addresses given at the World's Student Robert E. Speer, John R. Mott, Commander Wadhouse, of West Point; the Rev. Drs. J. Wilbur

house, of West Point; the Rev. Drs. J. Wilbur Chapman, A. F. Schauffer and W. H. P. Faunce and the Rev. Messrs. R. A. Torrey, Robert P. Wilder, Harlan P. Beach and Professor W. W. White. There are several portraits of the speakers, and the frontispiece is a view of Mr. Moody's library.

The third number will contain the addresses given at the Young Women's Conference, and the fourth those delivered at the Bible Conference. The last one will be especially interesting to the people who are attending the meetings now being held, and to those reading the reports. Single copies of either number may be secured for 35 cents, or the four issues of the summer for 11. Letters in reference to this valuable magazine should be addressed "Northfield Echoes," East Northfield, Mass.

BETTINA GIRARD AGAIN IN COURT.

Bettina Girard was again arraigned in a police court yesterday morning, this time in the Jefferson Market Court, before Magistrate Cornell. She was arraigned in the same court and for the same offence about three months ago. At that time some traces of her former beauty remained. Yesterday, in her apppearance there was no difference between her and the collection of dissolute women who were arraigned with her.

There is something about the woman that has survived, however. It is the well modulated voice of the actress and the polite manners, which she learned under the parental roof. Magistrate Cornell held her in \$300 ball for her good behavior, for three months. In default of a bondsman she went to Blackwell's Island.

Bettina Girard was arrested at Thirty-sixth-st, and Sixth-ave. on Monday night, charged with intoxication.

BUTCHERS TO ELECT OFFICERS TO-DAY.

THEY HOLD A SHORT SESSION AND THEN GO TO CONEY ISLAND. The National Retail Butchers' Mutual Protective

Association held yesterday, the second day of its thirteenth annual convention, one short meeting in the Terrace Garden assembly hall, in East Fiftyeighth-st., and then started for Coney Island, where they spent the rest of the day.

D. J. Haley, the secretary, before their departure gave out the following outline of the business of the morning. The "secret work" of the association was revised and the per capita tax increased although he would not give any figures. A committee on nominations was appointed, which wil report to-day, when the election of officers will The question of purchasing a trade paper, which

vill be both owned and controlled by the association, was brought up, but was laid aside without any action being taken. The association already has official organs in "The Retail Butchers' Review" and "The Butchers' and Packers' Magazine," but the papers are private enterprises. It was decided to hold the next convention in the first week of August, 1909. The place of meeting will be decided to-day, which is the last day of the convention.

tion. The trip to Coney Island yesterday was made on the invitation of the New-York association of the butchers, a steamboat being chartered for the occasion. They will finish their visit here with a drive about the upper part of the city to-day.

SMALLPOX PATIENT ON THE KENSINGTON

ONE HUNDRED AND SEVENTY OF THE STEAM SHIPS PASSENGERS SENT TO HOFFMAN'S ISLAND FOR EXAMINATION.

When the Red Star Line steamship Kensington arrived from Antwerp yesterday her commander. Captain Dann, reported to Health Officer Doty that S. Medlinka, a steerage passenger, twelve years old. had developed smallpox on July 29 and had been at once isolated. Dr. Doty, as usual, made a thorat once isolated. Dr. Doty, as usual, made a thorough examination of the passengers on the boat,
with the result that the smallpox patient was sent
to North Brother Isiand and 170 of the passengers
went to Hoffman Island for observation.
Dr. Doty and his assistants are just now even
more than usually vigiant in guarding against the
admission of disease into this port, and it has
become a common saying that in order to reach the
Battery one must squeeze through what the harbor
folks call "Doty's germ sieve."

AGNOSTIC'S LIBRARY TO BE BURNED.

OWNER HAS DECLARED HIS FAITH IN CHRIS-TIANITY.

Chicago, Aug. 8.-A dispatch to "The Chronicle from Toledo, Ohio, says that on the evening of August 15, in the middle of the street in front of Memorial United Brethren Church, Toledo, the elegantly bound volumes which compose the elegantly bound volumes which compose the library of Marshall O. Waggoner, formerly one of the most pronounced agnostics in the world, will be burned. He was recently converted to Christianky, and made a public declaration of faith a few weeks ago and became a member of the United Brethren Church. The library in question is valued at several thousand dollars, and the volumes are the works of some of the leading authors of the world. Nearly every one of any note who wrote in defence of infidelity and agnostic tenets found a place for his works in Mr. Waggoner's library. goner's library

DECISION IN BLAKELY-SOUSA CASE.

BLAKELY ESTATE TO GET HALF OF ROYALTIES ON SOUSA'S COMPOSITIONS MADE BEFORE

Blakely, administratrix of David Blakely, deagainst John Philip Sousa, the famous omposer and bandmaster, has been ended by a decision of the Common Pleas Court sustaining th report of the referee. The referee recommended that Mr. Sousa account to Mrs. Blakely for all moneys received by him from the sale of musical ompositions, surrender to her the musical library possession, and account for the use of it which would be earlied that such compositions were made prior to Mr. Blakely's death. As to whether the Blakely estate had an exclusive right to the use of Sousa's name the referee found in Mr. Sousa's favor, on the ground that it would be against public policy to permit any band not conducted by Mr. Sousa to be called "Sousa's Band," as such name might mislead the public. The case has been in litigation for more than two years.

TELEGRAPHERS STILL THREATEN.

SECRETARY CARDINAL SAYS THAT IF THE OP-

graphers' Union, has received 650 replies from operators employed by the New-York, New-Haven and Hartford Railroad, who were asked if they fa-vored a strike, and 625 voted yes. By Thursday 800 replies are expected. There are twelve hundred telegraph operators on

the road, and the managers of the strike expect that of the four hundred men out of the organization at least two hundred will join the strike. The strike situation is much more acute to-day than it has been. Mr. Cardinal said this morning that both he and the telegraphers desired any thing but a strike, but that he could see no other out of h if the officials of the road refused to meet the men as employes with grievances. The

meet the men as employes with grievances. The question of dropping or pushing the strike through to a conclusion, he said, had been left to the men, and the men had voted almost in a body to strike and force the railroad to a settlement of the difficulty. Secretary Cardinal also said that the road was evidently doing its utmost to block the employes when they wanted to complain and had a right to.

Secretary Cardinal said this morning: "I am more than ever confident now that the matter of the telegraphers will come to a head immediately, and everything looks like a strike. The men have just demands, and are bound to have them heard at least. It is outrageous the way we are treated, and if the road persist in its position it will have one of the biggest strikes on its hands ever seen on the system. When the railroad officials run up against the associations of employes on this road and the East, which are the strongest in the world, they will do so to their sorrow. When the leaders meet here at President Powell's call a committee will request an interview with President Clark, and if refused, if the interview amounts to nothing, a prompt order will go out for a strike."

PTOMAINE POISONING FROM CRABS. Baltimore, Aug. 8 (Special) .- Mrs. Laura M. Morrison, the wife of Dr. James M. Morrison, died at her home here this morning of ptomaine poisoning caused by eating crabs. She ate the crabs last Tuesday, and on Thursday there developed the first symptoms of the trouble. From that time on the contents of the lower intestines became more and more congested. Her attending physicians think that the death was due to the influence of minute quantities of ptomaines set free from the decaying crab meat. Mrs. Morrison was the daughter of the late Isaac Startzman, well known as a tanner, and she was one of the nearest living relatives of Stephen Girard, of Philadelphia.

TRAINMEN KILLED IN RAILROAD WRECK. Los Banes, Cal., Aug. 8.-The southbound Los Angeles express left the track last night just south of Dos Palos, throwing the engine and nine cars into a ditch. The engineer, "Con" Ford, and the fireman, named Wood, were scalded to death. Mrs J. Niswonger, of Fresno, and H. Moser, of San Diego, were serfously injured. Several others were slightly hurt. The cause of the accident was a broken flange on a wheel of the malicar.

MORE GOVERNORS' PICTURES WANTED. A resolution was introduced by Alderman Goodman and passed recently to the effect that steps be taken to complete the collection of portraits of Governors of the State in the Governor's room, City Hall.

Mayor Van Wyck has permitted this resolution to become a law without his signature.

The last portrait placed on the walls was that of John A. Dix. The portraits missing are those of Tilden, Cornell, Robinson, Cleveland, Hill, Flower, Morton, Black and Roosevelt.

STABBED AND MAY DIE

In a fight, arising from some unknown cause, at Twenty-fourth-st, and Eighth-ave, yesterday afternoon, James McCoy, thirty years old, bartender, ternoon, James McCoy, thirty years old, bartender, of No. 524 West Twenty-seventh-st., was stabled in the groin and back by James Brennan, of No. 517 West Fortieth-st. McCoy was so severely injured that he was hurried away to Believue Hospital, and a Coroner was sent for to take his ante mortem statement. Brennan escaped, and the police are looking for him. The physicians say McCoy will probably die.

Enropean Advertisements.

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